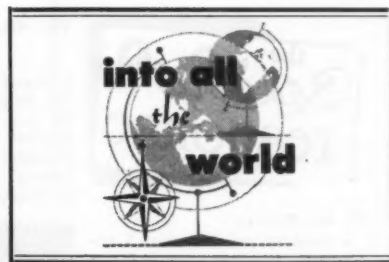


CHURCH OF GOD
Evangel



February 17, 1958



Portrait of a Metropolitan Church, *page 8*

the
Readers'
response

To the Editor:

I want to tell you that I appreciate so very much your editorial "The Peace That Kills." That is true in every sense of the word. Oh, how I hope it will sink into the hearts of all who read it, and I hope every Church of God member and many others will read it. People could be helped if they would listen to the truth. God surely gave you that article, and I pray that He will give you many in the future that will help us as much.

MRS. G. R. WATSON

Atlanta, Ga.

To the Editor:

I can sincerely say, the more Evangelists we get in the hands of the public, the faster our work grows in these new fields. The editorials have been some of the most outstanding articles I have ever read. As for myself, I would like to see more news of our work at home and abroad.

C. W. BATSON

Overseer of Wyoming

Wheatland, Wyo.

The **Evangels** reach us about a month behind time here in Brazil, so this comment on young people's problems will arrive late. We received all three **Evangels** containing the forums close together and the articles stirred a lot of interest and discussion.

It seems to me that those who wrote were referring mainly to Pentecostal young people, and in particular to our own Church of God young people. Perhaps this limitation will help me to pinpoint what I consider our most serious problem, speaking as a member of this group.

Our Church is maturing, and so is our youth and Sunday School work, which is as it should be. Pentecost itself is coming of age in most of the world. This happened in the early Church, only to end up in the Dark Ages!

Somewhere along the line the love of God, the simplicity that is in Christ, the vision for the lost, holiness, and the true power of the Holy Ghost were lost. What happened? Did the adults fail to pass on the message of

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Church of God
Evangel

America's Oldest Pentecostal Publication

CHARLES W. CONN, *Editor*

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is necessary to all men. 5. That every man is guilty of sins. 5. That justification, regeneration and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit directs, in psalms, hymns, and spiritual songs. 10. In the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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the whole Bible with sufficient urgency and power, or did their testimony destroy their message? Did the young folks overmagnify the errors and failures of the past, or did they lose sight of Christ through love of the world? No doubt all these were contributing factors. The Dark Ages cannot be accounted for simply by pointing out secular domination, corruption in the ministry, idolatry, etc. The Christ-centered, Spirit-filled church left behind by the Apostles—its local members, young and old, as well as leaders and preachers—had to lose out with God before these evils could be introduced. The Reformation and successive awakenings have brought us once again the message and power God intended for His people.

Sure, I know there have been mistakes. I recognize that spiritual shallowness exists in some places, but it is not the general rule. Perhaps we have put too much emphasis on external things, but in the process of de-externalizing holiness, we must avoid ending up with no holiness at all. Holiness cannot be made all internal, just as it cannot be made all external, not even to excuse things that in no way could be considered "fruits of the Spirit." Paul's prayer was that our whole spirit, and soul, and body would be preserved blameless unto the coming of the Lord. He meant us, too, not just old folks. We must seek to develop the whole person, but not forget that the Scripture exhorts us to be in the Spirit, walk in the Spirit, be led of the Spirit, and even to have a spiritual mind. We must know why we believe as we do. We must cope with a fast-moving world. We must do some new thinking. We must live in the world, but we do not have to be of it, conform to it, or compromise with it—not even this twentieth-century world.

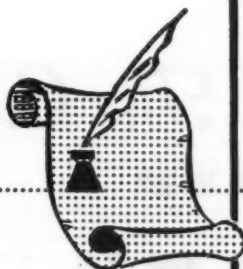
In short, I am afraid that by overemphasizing past mistakes, magnifying inconsistencies and getting too taken up with trying to explain and excuse ourselves to the world, we will lose the burden, the vision, the message and the power of true Pentecost. Will God have to raise up another movement to go through the hard times, struggling with fanaticism, errors, failures, and poverty that this newest of great spiritual awakenings has gone through to get to a place where it can and will take Christ's message to every creature? This largely depends upon our decision, as young people.

BILL E. WATSON

MISSIONARY TO BRAZIL
Uberlandia, Minas Gerais, Brazil

The

Spiritual Life



The

Editor's Message

CHRISTIANS have the Spirit of Christ. Those who do not have the Spirit of Christ are by no means followers of Him. Paul made this emphatic in Romans 8:9 when he said, "Now if any man have not the Spirit of Christ he is none of his." It is made clear here that the spiritual life is that which counts. It is not what a person appears to be, or what people think him to be or what his station in life implies him to be—but it is whether or not the person's life is Spirit-filled and Spirit-guided. The true servant of Christ is one whose life and spirit is patterned after the life of the Lord Jesus Christ.

How did Christ live? He was good—but His goodness was in deeds and not merely in words. He was merciful—not only to friends but also to those who opposed Him. He was concerned for the welfare of others—not those who would some day be valuable to Him, but also to those who could never do Him service. He was humble—not by false countenance but in His heart. He had love—not only for his friends but also for His enemies. He was selfless in His passion to be of service to others. He was stern in his condemnation of evil. He was steadfast in His approval of honor, principle, and integrity. Christ in His life was the personification of all that is good and just and righteous and lovely. Should we not be His? Then let us remember that "If any man have not the Spirit of Christ, he is none of his."

PAUL the apostle said in 2 Corinthians 7:1, "Having therefore these promises dearly beloved let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." It is easy to see how one is able to cleanse oneself of filthiness of the body. This is done by personal sanitation and hygiene, by ceasing unclean and harmful habits, and by remembering that the body is the temple of the Holy Ghost (1 Corinthians 6:19). But how are we to cleanse our spirits? which we must do if we are to be holy people. First of all, we must remember that we are Christ's and strive to emulate His spirit. We must cleanse ourselves from attitudes, dispositions, and temperaments that are unlike Christ and that are unbecoming to Christian behaviour.

We should cleanse ourselves from a *jealous* spirit which is unlike the spirit of Christ. When Christ lived

on the earth He found joy in the success of others and was happy at the good fortune of others. A jealous spirit is unlike the teaching of Christ and unlike the life of Christ. How does the success of others affect you? Does it give you satisfaction, or resentment? If the Spirit of Christ has dominion in your heart, then jealousy must be removed.

The same is true of a *haughty* and *conceited* spirit. Christ has no part with haughtiness and conceit and we should cleanse ourselves from such a spirit if it is ours. Pomp and bluster are not born of a Christian spirit. The Christian spirit does not exploit and extol oneself. The Christian spirit does not desire to exhibit and praise oneself. Those who have an impassioned love for self and desire to display self and to trumpet the praises of self cannot be said to have the Spirit of God.

A *stubborn* spirit is not a Christian spirit. There are those who are determined to have their own way in everything and who stand ready to subjugate any will or opinion contrary to their own. Stubbornness is no virtue, but many try to mask stubbornness under the guise of staunchness and resoluteness. A stubborn spirit refuses to yield when it knows it is in error. A stubborn spirit will tolerate no opposition. Many men have been known to be so stubborn that they would commit suicide rather than acknowledge error, bow to opposition, or fail to gain their point. Can such a spirit be consistent with Christian grace and love? Can such a spirit reconcile itself with the Scripture which says, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things," (1 Corinthians 13:4-7)?

THE spirit of Christ is a spirit of love, sympathy, and understanding. If we have the spirit of Christ we will be concerned for the welfare of others as much as for ourselves. We will not respect only those whose station in life is higher than ours and may in time be able to extend favors toward us, but we will have respect for those whose station is lower than ours, to whom we will be kind for kindness'

(Continued on page 15)

The Great Appointment

WITH

DEATH

FOR TWENTY-THREE years I have ministered to the needs of the bereaved and sorrowing. In this time I have conducted many funeral services, both for those who died of natural causes, and for those who died violent deaths. I know the certainty of death and the power it possesses. Many have asked me, in bitterness of soul, the why of their sufferings. Respectfully I dedicate this article to those whom I have had a part in helping in this sad hour.

"Is there not an appointed time to man upon earth? are not his days also like the days of an hireling? . . . The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. . . . Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be. . . . We must needs die, and are as water spilt on the ground, which cannot be gathered up again," Job 7:1, 8-10, 21; 2 Samuel 14:14.

Man's days are as the days of one you hire. When his work is caught up, or if he does not fill the need, you lay him off or fire him, or if he has worked well and has come to the age of retirement, you retire him. Even so, the Bible informs us that man is not his own, but is as one hired to do a work, for which He will receive wages. If the work for which he is especially hired is done well and is finished, he is laid off to rest until he stands before God to receive his reward for those things which he has done in the flesh. If he has not finished his work, or has not done it well in the time allotted to every man by God, he is fired from living, to wait with the great company of the unemployed, in that place created by God for such until the judgment day is come, *"to receive for those things done in his body, whether good or evil."*

When that child of God who is given a work to perform, and does it with all his heart, lives to a good ripe age of Christian service, he is retired from life to live on the pension of heavenly abundances to await that great day when he shall hear his Saviour say, "Well done."

"The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not." We are not our own to do as we please; we build

and plan but our plans for the future are not carried out. The eye of him that has seen me, and the ear of him that has heard my plan can neither see nor hear me any more. Oh, yes, you will look upon my corpse, but "I am not." I cannot speak, nor hear; my powers to think, to move, and show feeling are no more; "I am not." "I am not" means simply and plainly that I am nonexistent; that is, as far as this present life, I am no more. The only thing real about me now is the memory of me as I lived in the world. *"As the cloud is consumed and vanisheth away,"* so my past becomes a vapor and is gone. The deeds of my life are soon forgotten by even my closest friends; only those dear to me hold to my memory.

The writer of Ecclesiastes describes it like this: *"If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good (godliness), and also that he have no burial (righteous burial); I say, that an untimely birth is better than he. . . . Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?"* Ecclesiastes 6:3, 6. Though such a man may have all his heart wishes and more, yet the Word of God says, *"Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be,"* Job 7:21. For, *"we must needs die, and are as water spilt on the ground, which cannot be gathered up again,"* 2 Samuel 14:14. This is just as sure to happen as the sun shines each day, or as the seasons come and go. **"WE MUST NEEDS DIE."**

If we do not first die while we live, we certainly will never live when we die. For the Apostle Paul said, *"We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh,"* 2 Corinthians 4:11.

2 Corinthians 5:1-9, *"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, THAT MORTALITY MIGHT BE SWALLOWED UP OF LIFE. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent,*

we may be accepted of him." "For to be carnally minded is death; but to be spiritually minded is life and peace. . . . For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live," Romans 8:6, 13.

Our lives are "water spilt on the ground, which cannot be gathered up again." Knowing this, how carefully we should spend our one life. What great care and skill we should use that we might fulfill the will of the Eternal God in this life.

DEATH IS SO STRONG that there is no one able to withstand its will. The power of death is felt by the great, the weak, the rich and the poor alike. Death is able to persuade the most obstinate and unbelieving to obey and follow its bidding.

We attend a funeral; if we should ask ourselves why we are here, we must answer that one thing has brought us all together from the many walks of life, from different denominations and vocations. That thing is death; so strong and irresistible are its powers, it is able to convince all who question its motive.

Death is not only irresistible, persuasive, and convincing, but death takes on a more noble role which many have not realized. Death is an "evangelist" as well.

Though death strikes terror to the hearts of the wicked, and all men tremble when the grim reaper draws near their dwellings, yet there is a bright side to this creature called death. That bright side is the message it brings to all who learn of its presence. The preaching of death is not sounded forth by voice, but silently, in the heart and conscience, convincing all, persuading all. Its message is understood in any language, by all classes and walks of life; to all living, this message is always the same. "It is appointed unto men once to die, but after this the judgment," Hebrews 9:27.

Death is a neutralizer of all problems and differences of opinions. It brings together the loving and kind, the hated and the hateful. All are brought to a common meeting ground where they give place to the message God wants them all to know. How strange that here the hateful cannot remember anything wrong and irregular about the deceased! But that is the power of death.

In a strange way, the loving and the kind see where they could have done a little more about helping others. The hated stops pitying himself, and the hateful is ashamed here at the crossroad of life. For the evangelist, death, has a strange, magnetic personality that makes one see himself as God sees him. He does not need a loud voice to command respect and attention, but in the quietness of the occasion your heart is gripped by conviction, and you can do nothing but listen and be respectful.

Death also can be beautiful. In the fall of the year we hear many say, "Let us go to the mountains and look at the color of the trees." Why are the leaves so especially beautiful at that season? Because death is moving in on the forest, and the forest is letting all who behold the change know just what kind of tree is there by the color of its leaves as it withers away in death.

Like the forest, when mankind is moved upon by the hand of death, the true color of the man shows itself. There are some whose sins make them look ugly as they see themselves in the mirror of self-examination that death holds before them. There are others whose godly living will make them shine beautifully, reflecting the light of God's Son, Jesus Christ. This will cause others to appreciate and look upon them with a desire to be Christlike also.

The power of death, in one stroke, humbles the lofty and exalts the lowly; it brings both to the same level of realization that the same experience will soon be theirs. The Bible describes it thus in Psalm 146:4, "His breath goeth forth, he returneth to his EARTH; in that very day his thoughts perish." Ecclesiastes 6:6, "Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place (the grave)?" The rich in their finery and the poor in their poverty meet at the portals of death, and together they ride the pale chariot through the misty veil, into the great beyond. Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

MAN HAS AN APPOINTMENT with this creature death, and there is no altering or setting aside this fact by reason or argument. Each moment, hour, day, and year brings us that much nearer the ending mile of this life. Do not let your thoughts and passions deceive you into thinking you are immune. Only the rapture can keep you from this meeting, and that because Jesus Christ tasted death for all who will believe in Him as their Saviour.

The Psalmist David realized the truth of this and said, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. . . . O spare me, that I may recover strength, before I go hence, and be no more," Psalm 39:4, 13. In plain words he is saying, "Please take me not away before I can make amends, and prepare to meet my God in peace."

Death is a darkness that men have tried vainly to pierce, but to no avail. They have tried to relieve the cause with drugs of every description, but death still exists. Only God can pierce the darkness of death, and relieve the cause for death. What else does death do? It separates soul and body; it ends all earthly relations, severs all ties, ends all plans, stops all toil, and dislodges all possessions.

Death is a sleep to the child of God, and a rest from all the sorrows of life. To the wicked it is a cruel weight dragging down the soul to the regions below.

Death is a vehicle and conveyance that lifts the Christian from this life and carries him to his eternal home. There the Christian enters the pearly gate and

(Continued on page 11)

By Harry A. Mushegan

Pastor, Missionary Ridge, Chattanooga, Tennessee



IS READING CHRISTIAN FICTION A WASTE OF TIME?

A FORUM ON THE PROBLEMS OF MODERN CHRISTIAN LIVING

"Historical and Biblical fiction has served many good purposes."

IN SOME CASES Christian fiction is more beneficial than Christian biography. The fault of many biographers is that they are hero worshippers; consequently, they present their subjects on a pedestal without a true analysis of the struggle to greatness. Good fiction is not burdened with this; the author is free to create and control his characters, and in this he presents human conflict frankly and analytically. Christians need such a mirror of human nature within the scope of Biblical criteria.

So-called historical and Biblical fiction has served many good purposes, but its major defence that it makes history and the Bible more appealing is hardly to the point. In order to read such material intelligently, the reader must have a more than average knowledge of the period; otherwise there is a danger that he will be misled. Such fiction, well written, has to its advantage that it may clothe Biblical characters in "flesh and blood" for the sake of the modern student.

*R. H. Gause, Jr.
Bible Department
Lee College*

"Too many persons believe what they read just because it is printed."

OLIVER GOLDSMITH said, "In a polite age, almost every person becomes a reader, and receives more instruction from the Press than the Pulpit." We may not want to agree with Goldsmith, but, in my opinion, we are forced to do so. The tragic thing about this business of reading is that too many persons believe what they read just because it is printed. Our problem, it seems to me, is not so much "What should our people read?" as "How should our people read?" We should spend more time teaching them how to distinguish between the good and the bad in Christian fiction than telling them what not to read. People are going to read, and if we say, "Don't read this kind of literature," nine out of ten will read it out of curiosity.

What, then, is the answer? Nothing is wrong with

fiction based on Bible stories in which the author uses his imagination if we get across to our people that most authors use their imagination. If the reader questions its authenticity, perhaps he will think about it long enough to find out the truth for himself. Thus it could stimulate the search for truth rather than hinder it.

It is true that the sentiments expressed and played upon in much of the Christian fiction border on sentimentality (an overindulgence in emotion), but the appeal to the emotions is generally above the baser appeal in much of the literature thrown into the reader's lap. Again, our problem is one of attitude and distinction rather than one of allowing or forbidding.

How much time is spent on any one activity is certainly a concern of the Christian. If reading fiction consumes the major part of the Christian's time schedule, it is detrimental. If the reader develops the right attitude, however, a reasonable amount of time spent in reading Christian fiction can be profitable in helping him to understand human problems.

*Dorcas Sharp Headley
English-Spanish Department
Lee College*

"Anything pertaining to Christianity should be true and pure and substantiated by the Scriptures."

WHAT SOME MAY consider as "Christian fiction" may not be accepted as "Christian" to me. The type of Christian fiction one reads matters a great deal. If it is not in line with Biblical teaching or if it in any way offends the sacredness of a real Christian experience, then I say it is indeed a waste of time to read it. As a matter of fact, I would not even recommend such reading to non-Christians. Anything pertaining to Christianity should be true and pure and substantiated by the Scriptures.

"Biblical fiction" should not confuse any Christian with the actual facts of Scripture because it is every Christian's responsibility and duty to be well enough acquainted with what the Bible really teaches that he should at all times be able to detect anything that is contrary to it, whether it be in fiction or so-called

facts. If it does confuse one, then I think that person is reading too much fiction.

What Christian fiction I have read had no lasting effect in challenging me to a deeper consecration or stirring me to a deeper experience with the Lord. It was merely leisure and that is all. Personally, I am stirred by truths or facts, not by fiction. Fiction implies something that could have happened, not facts.

The amount of time one should spend in reading Christian fiction can be decided only by the individual himself. To read too much of any one kind of reading is to be unbalanced in your reading. I find it much more helpful both in knowledge and leisure to mix your reading, such as fictional, biographical, historical, and Scriptural. The latter should be the type that Christians read most.

Joshua Thomas
Mailing Department,
Publishing House

"Christian fiction can be a profitable stimulus to the spiritual life."

LET US ESTABLISH the fact that there should be no substitute for reading the Word of God and all the helps on the Bible available to us. However, I believe reading Christian fiction can be a profitable stimulus to the spiritual life. A subject of Christian fiction presenting Bible history helps one picture himself in the character's place, so that a comparison may be made, thus enlarging his understanding of Biblical times. Stories that are true to life and probable events in Christian fiction stimulate the imagination, broadening one's scope of vision.

The worldly writers are putting out their work, why not the Christian? Yes, I think it is very profitable to read most types of Christian fiction.

Mrs. Ruth Starnes
Greenwood, South Carolina

"Christ-honoring fiction books are beneficial and can be of real lasting value in Christian growth and character development."

THE MENTION OF FICTION will probably make some readers cringe, for all too often, it has been associated with vulgarity, sex and crime horrors. Even the so-called Christian fiction has sometimes been a mere display of cheap sentiment and poor literary style with no real Christian message presented. However, there are many Christ-honoring fiction books that are available today. These books are beneficial and can be of real lasting value in Christian growth and character development. Therefore, it is the solemn obligation of every Christian parent not only to discard the crime comics and cheap sex publications, but to provide worthy literature to replace them.

There is a mental thirst within the average boy and girl. This can be carefully cultivated into good reading habits or be left to the evil influences of Satan's printed trash. Wholesome Christian fiction provides

one of the most effective ways to train the child in good thoughts—and good thoughts motivate good actions. What a child reads today goes a long way to determine what he will be tomorrow. In the best Christian fiction the author usually not only presents the gospel, but portrays a practical way of Christian living. Often the reader meets the same problems he is facing and will receive courage and strength to make right decisions. Sometimes, there is an authentic historical background which can be a factor in producing a real love for history in pliable young minds.

Once the child has started on the road of good reading habits with Christian fiction, parents can more easily guide them into a love for poetry, drama, biographies, history and, most important, into a love for the Bible. But they are not going to be able to understand the Bible if they have not developed the habit of reading while they are young, for the Bible is especially difficult for those who have never read much.

Practically all authors and publishers of Christian fiction have files containing testimonies that the books read have been loved, and the gospel presented has been a spiritual help and source of encouragement. In what better way can boys and girls be introduced to gospel truths that will set their feet on the straight and narrow path at an early age?

Mrs. Paul S. Cook
Daisy, Tennessee

"Biblical fiction is detrimental."

CHRISTIAN FICTION has always been an argumentative subject and I, too, can see its pros and cons.

To me, though, the biggest issue against fiction is that it can become habit-forming and one finds himself reading light material and feeding off its emotional stimulus, which is only temporary, rather than delving into the inspirational food of the Scriptures, which will last forever.

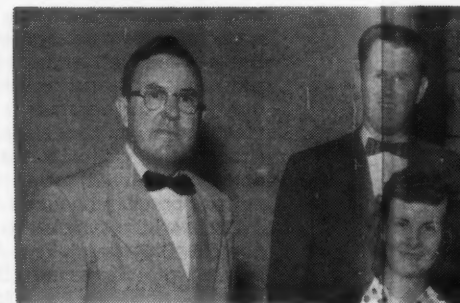
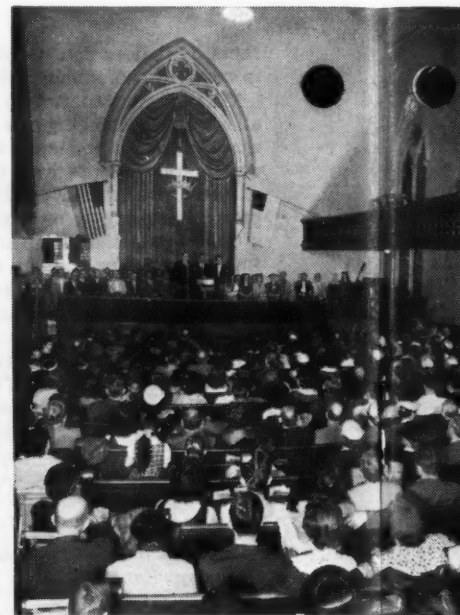
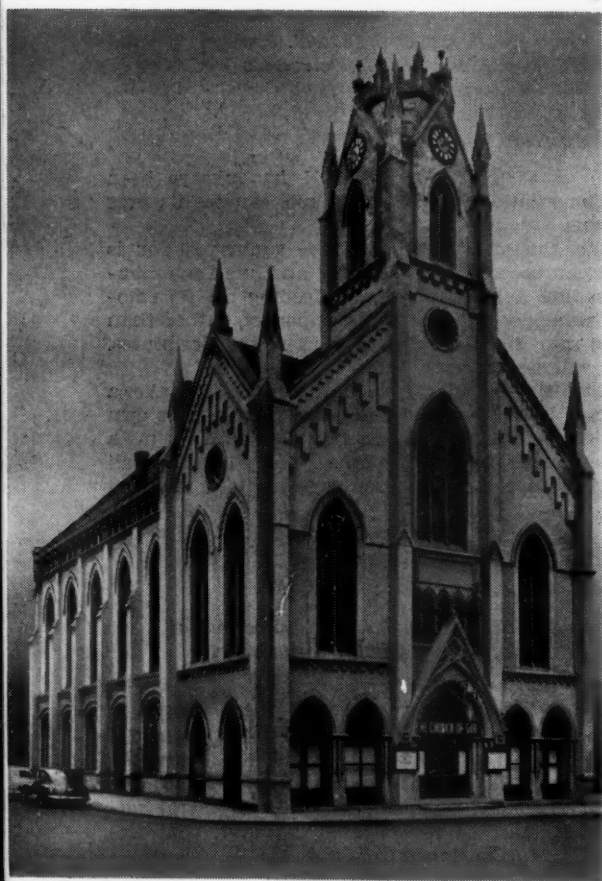
Biblical fiction, to me, is detrimental. To take a character from the Bible and place him in your own imaginative setting and characterize him from a rough, weather-beaten fisherman accepting the call of Jesus into a Romeo is contrary to God's inspired Word.

Mrs. Samara Stanfield
Akron, Ohio

"Fiction set in Bible times or in certain periods of church history often is tragically confused with facts."

THE TYPE OF Christian fiction read, reasons for reading it, the effect on the reader, and the amount of time spent reading it must be determined before an intelligent answer can be given to this question. Basically, Christian fiction is for moral edification. It must be remembered, however, that fic-

(Continued from page 11)



Outside picture of church. (1)

Hard working Sunday School Staff (2)

(Front View) the Sunday evening congregation (3)

View from the rear, "a ready choir" (4)

"Victory Four" (5)

"The mixed Chorus of consecrated youth" (6)

Some of our Dally Vacation School "graduates" (7)

Pastor and Mrs. Lane at home. (8)

Pastor and wife fellowship with congregation as they leave. (9)



A Citadel in Cincinnati

Portrait of a Metropolitan Church

By JOAN WASH, *Church Secretary*

THE TOWERING SUPERSTRUCTURE of the Church of God, Twelfth and Elm Streets, Cincinnati, Ohio, is being built on the foundation of faithful pastors, loyal members, and the persistence of the early leaders to establish a stronghold in downtown Cincinnati.

During the days of prohibition, when the church was started, there were many hardships to hinder the church's obtaining a foothold in Cincinnati. The first efforts failed, but the faithfulness of J. H. Ingram and his congregation of half a dozen was rewarded.

Obtaining a proper location in a large city is a major problem. An old bank building sandwiched between two taller buildings was an early home of the small church. The congregation was forced to move often to find more accommodating quarters. This sometimes added to their problems.

One early location was under the shadow of a large Catholic church and school. Here the church met with great difficulty. Four bootlegging saloons were in the immediate neighborhood. Many persecutions came from the element that frequented these places. Petitions circulated to close the church were gladly signed. Severe persecutions arose from the entire community. Mobs often gathered in the street outside the church. Frequent police raids interrupted the worship. Members were hauled off to jail in squad cars. The persecutions scattered many of the people, but a faithful few remained. The church's appeal for help to the governor of the state was honored and gradually they received the protection of the local police.

The church began to grow and the desire for a church to reach downtown Cincinnati was being fulfilled. In six years the church made five moves to larger buildings. Each move brought them closer to the center of the city. About 120 members were active in the church when Brother Ingram left after seven years of labor. This gave a nucleus for a strong Pentecostal church in Cincinnati.

The progress of the church through the years is accredited to this parade of pastors: J. H. Ingram, who labored with his hands to be able to organize the church; Russel Huff, who remained as pastor for twelve years and had a remarkable ministry; R. J. Staats, a very dynamic and personable man; D. G. Phillips, who, with a vision of the future, purchased the present church building; G. W. Lane, who pastored for three years; L. L. Turner, who pastored for three years; and E. E. Winters, who pastored for two years. Rev. G. W. Lane has now been serving for another three-year period.

The church is located in the very heart of downtown Cincinnati. It is one block from the nationally known Music Hall; three blocks from WLW, the nation's station; five blocks from the largest department store; one block from Central Y.M.C.A., and five blocks from the courthouse. The church is well-located for easy transportation from all parts of the city.



This present location has served as a real advantage to the growth of the church. When the church acquired this building, it had 227 members, and it now has grown to 589 members. Even though at least eight churches have been born from this congregation, there is usually a capacity crowd in attendance for Sunday services.

The greatest problem facing the church is Sunday School accommodation. Since the building was built for a church that was not Sunday-School-minded, proper provisions for the Sunday School were not made, and we have been greatly hindered in our Sunday School growth. For this reason, the church is making plans for enlarged facilities.

EVANGELISM IS THE chief theme of the church in Cincinnati. There must be an evangelistic stir or the church is very disturbed. There is a constant feeling of revival fire in the regular services as well as in special revival efforts. The evangelistic results recorded in the last two years and ten months have been 435 saved, 272 baptized with the Holy Ghost and 150 added to the Church. Many have been divinely healed. One of the highlights was when a group of fifty-six persons united with the Church in one service.

One of the greatest contributing factors to the growth of the Cincinnati Church is the music department, consisting of a choir of seventy-five voices, a mixed chorus, a mixed quartet called "Victory Four," numerous trios, and a growing instrumental section. It is an acknowledged fact that it is the "best in the city."

The radio broadcast of the church has been given wide acclaim as it reaches a vast area in Ohio, Indiana, and Kentucky. It serves as the worship service for many who do not have the opportunity of attending church.

A beautiful seven-room parsonage is provided for the comfort of the minister and his family.

The men who direct the affairs of our ever-improving Sunday School are G. W. Lane, pastor; Plymouth Dawsey, assistant pastor; Claude Douglas, general superintendent; Robert Chinn and Delmont Lewis, assistant superintendents; and William Steely, Ray Daniel, and Earnest Doxsey, board members.

They are on the alert for new ideas and plans of promotion. Many meetings and much planning are required to keep abreast with the fast-moving pace of the city. We have an obligation to the people of the city even if they are not thinking of our Sunday School.

This board feels their responsibility is to attract the attention of the people and get them coming. Attendance, however, is not their only thought. There is the problem of helping to strengthen and develop character to a Christian standard regardless of where the pupil is found.

Many have not been accustomed to a city Sunday School in their former communities and there is some effort required to give them the "at-home" feeling. All these things must come into the planning of the Sunday School board, together with the social aspect of their work of recreation, such as picnics, hay-

rides, and class activities. They are aware of the responsibility of a Sunday School in a large city and have geared themselves to the task inasmuch that our presence in the city is being felt.

Speaking with the pastor at the end of a service is a limited possibility. Everyone realizes that extended conversation must wait until the crowd clears away. Therefore, we are content with a handshake, a smile or a nod of recognition. The pastor desires a degree of communion with his congregants on a social level but, at that moment, the best he can do is see them as they leave and be friendly as they pass.

The problems, except for emergencies, must wait for a less busy time; therefore, the minister keeps his office open through the week for any and all to call or come for any counsel. There are also other activities such as hospital calls, jail visits, ministerial meetings and calls to the home of his members.

It is the hope of every department and every member of the church to persuade as many as possible to attend the evangelistic service on Sunday evening so that many may be converted. Naturally, this is the highlight of the week, because the only means of holding our people is to get them to accept Christ.

To get and to hold people in the city taxes the energy of every individual and every department of the church. We also constantly use every medium of contact possible, such as newspaper advertisements, bus advertisements, radio broadcasting, television (when it can be had), as well as organized house-to-house canvassing. You are thrilled with what you do, but disappointed that you did not do more. So try again you will.

All the pastors mentioned before readily agree that the metropolitan area presents a great challenge to any church. The people are available, but very busy. They are in the city because of business or employment possibilities, and industry becomes a leading thought with the vast majority.

The church must present a fast-moving, ever-onward, on-schedule operation to attract the attention of these people on the march. Many times you are given one chance to make the proper approach to an individual, and if you fail, there are always others giving invitations. Yet there is still the hunger in the heart of every individual for the blessings afforded by the church, so people in greatly populated areas give opportunities for larger congregations.

A massive congregation gathered to participate in the service at your church is a great inspiration. It presents multiple possibilities and individual problems. Just as it is in a smaller congregation, you do not have one to lose and you must be constantly alert.

There is never a feeling of complete satisfaction, for you feel that there are so many that have not been reached, even though hundreds are in attendance. It is this burden that has brought our congregation to its present number, and the same burden is driving us to a constant effort for an increase.

With plans for larger housing for all departments and a zeal for greater success in soul-winning, the Church of God in Cincinnati looks to the future with great anticipations.

THE GREAT APPOINTMENT WITH DEATH

(Continued from page 5)

presents himself to Christ, who in turn presents the Christian to God our Father in peace.

In the past years I have been asked scores of times this question, "Why does it have to be my loved one? And why do the good suffer more than those who don't seem to care?" This question astonished me and I could not answer it until one day, while preparing for the funeral of an only son, the Spirit of God gave me the answer.

God reaches into the home of the influential and the good because they have so many friends in their neighborhood and community. Our God, loving everyone, wants those folks to realize that soon they will be brought face to face with death. *"It is appointed unto men once to die, but after this the judgment,"* Hebrews 9:27. Many persons who never attend church are convicted and persuaded by the strange power of death, through friendship with the deceased or the family. They are brought to a common meeting ground to listen to the silent message of death. Death, in no uncertain terms, speaks to one and all, that unless a man is born again, *"he cannot see the kingdom of God."*

God would have the bereaved family know that they are not under a curse because of this sad experience. Instead He would have them feel that they are honored, because He is using one of the family to reach all those friends and loved ones that need the message of God. With God there is no death. Certainly we are grieved and made sorrowful, but only because we do not see as He sees. God knows the joy that awaits the child of God and how that in spite of all the tears you will say, "The half was never told me; my grief is nothing compared with this great joy."

Reader, if you are one who has deep sorrow because a loved one has been taken out of your family, remember, God is too good to do wrong, and too wise to make a mistake. Perhaps some, because of this occasion, heard the reading of God's Word and the silent message of death and will be saved. Perhaps some backsliders and lukewarm Christians will have their

consciences stirred because of this death, to the saving of their souls. Our Lord would have all men realize that very soon they will face the future whether prepared or unprepared. Jesus warned of this when He said, *"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh,"* Matthew 24:44.

Life is so uncertain. The summer heat, tornados, drought and famine, all take their toll of human lives. When death decides to strike, it does not wait for a convenient time to appear. Death lurks, like the fierce winds of the tornado which, when all seems calm and quiet, suddenly swoop down with paralyzing speed to take young and old before its surging blast.

One day I watched a gust of wind blowing along a road. Dust, trash, dried leaves, branches and grass were pushed before the wind. As I looked more closely I saw tender leaves and budding flowers torn away by this gust of wind. All were taken away: the tender leaf, not yet mature, the full grown, the withered, and the beautiful flower.

Even so, death has no respect as to whom it will carry away, or when. That is why it is so important to be ready for its summons. Reader, do as the writer of Job said he was doing; Job 14:14, *"All the days of my appointed time will I wait, till my change come."* Death is everywhere—on the land, in the air, on mountain peak, in valley low, stalking surely and silently. Death moves ever onward, reaping great and small—the statesman, the pilgrim, the mighty and the weak. All are of the dust and all shall return to dust if Jesus our Lord tarries His coming.

Only through Jesus Christ can this awful plague of death be stilled. Jesus said in John 11:25, 26, *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."* Even though the child of God may be slain and laid out in the chilling grip of death, his soul lives on and he shall never die.

Revelation 3:3, *"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."*

ON THE SPOT

(Continued from page 7)

tion of any nature is merely the product of the imaginative mind.

Fiction set in Bible times or in certain periods of church history often is tragically confused with facts. Other light, chaffy reading hardly compliments the intelligence of the reader.

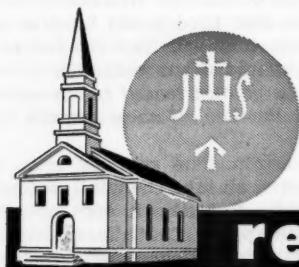
The reading of Christian fiction to increase reading ability or to gain a broader perspective is commendable. Reading to be entertained or to escape the realism of life may be harmful.

If reading Christian fiction strengthens Christian morals and stimulates the reader to think and do

Christian service, it is time well-spent. If the sentimental and emotional stimulus absorbed from reading fiction produces instability, irresponsibility and spiritual lethargy, it is a shameful waste of time and a weapon of destruction.

The amount of time spent reading Christian fiction should be in proportion to time spent reading in other categories. Occasional reading of fiction may be a refreshing change of pace. Reading that interferes with Christian service, prayer, and Bible study creates spiritual sore spots with lasting pains.

H. Bernard Dixon
Credit, Sales and
Promotion Manager

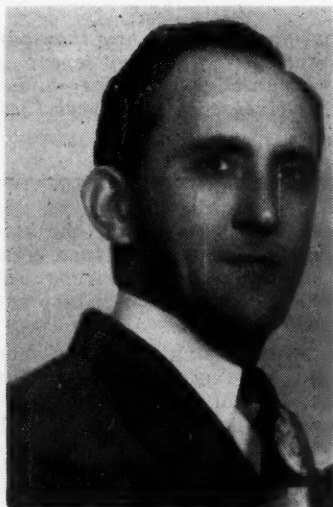


reports

MULTIPLYING BY DIVIDING



MOTHER CHURCH



H. L. Rose

On July 15, 1951, the Monroe, Michigan, church moved forward in the march of the Lord. Brother H. L. Rose was assigned to the Fourth Street Church by the former state overseer, Brother M. P. Cross. At this time, the group was worshipping in a basement 40 x 60 feet. The membership was 70 with the Sunday School also running in the 70's. The amount of debt at this time was \$3,100.

Since that time, we have built, by the help of the Lord, an auditorium with the following improvements: a new furnace, new pews and other church furniture, sound-proof nursery, a recessed public address system with a double microphones set-up, 11 Sunday School rooms with a set-up for departmental worship. The construction of the building is cinder block, stone fronting and aluminum siding. We have a nice black-topped parking lot complementing the building with ample parking facilities. The appraised value of the building and plant is

\$45,000. We now have a membership of 155 and the Sunday School is averaging 264 per week.

Since July 15, 1951, Monroe has been made a district church with five other churches making up the district. All five of the churches were organized out of the Fourth Street Church. Others of our flock were recommended to Brother Moore, Overseer of Wisconsin, and formed the nucleus and pastor for a new church in Milwaukee, Wisconsin.

OUR CHILDREN

MONROE (Rosalie): Brother Shearon, pastor. Organized with Sunday School in nineties. Church has apartment above. Bought land to build bigger building.

• •

TECUMSEH: Brother R. H. Flinchum, pastor. Organized with Sunday School in nineties. They own the church and parsonage.

• •

ADRIAN: Brother Dewey Davis, pastor. Organized with Sunday School in eighties. They own church and parsonage, have more land on which to build.

• •

TRENTON: Brother Jack Allen, pastor. Sunday School in sixties at the date of inception. They have built a new building.

• •

FLAT ROCK: Brother W. Walling, pastor. They plan to organize before 1958. They have a building rented at \$75 per month, and the Sunday School is running in the twenties.

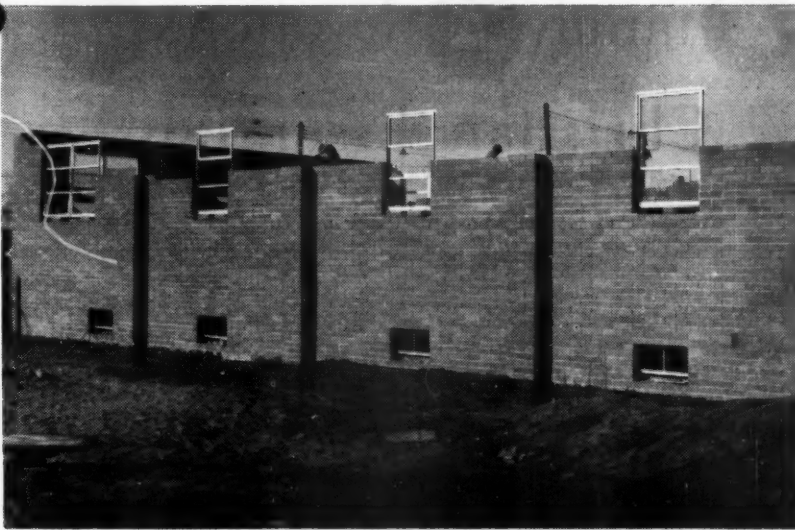
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HOW DID IT COME ABOUT?

First—willingness of local pastor and church to give up members.

Second — cooperation from and with the state overseer and state board. Every church and/or pastor came out of the Fourth Street Church, but by reaching, others God has helped the local number ever to increase. Our church continues to break records in every department, financially and numerically. To Him, our great God, is due all praise.—*B. E. Ferguson, reporter*
—H. L. Rose, pastor

"AN APPEAL"



Thesal Martin

Some time ago, Brother Thesal Martin, one of our Michigan evangelists, gave up his work of evangelizing because an interested person in Clare, Michigan, offered a nice lot on which to build, if Brother Martin would come and build a church. These past months have been filled with thousands of miles of traveling, hundreds of dollars representing the sacrifice of Brother and Sister Martin's own money, and endless hours of manual labor. Brother and Sister Martin live in Big Rapids as she is secretary to the president of a college here, the Ferris Institute. This adds to the ex-

pense as Brother Martin travels over five hundred miles each week to and from work. General Headquarters has given \$500 on this property, and the state fund has given \$850. We are thankful for this, and it is commendable, but it only begins to meet the need of this worthy project.

The Lord has worked a miracle by giving Brother Martin favor with the lumber yard, brick yard and block factory, so that he has been able to get supplies on time. The Lord also put it on the hearts of the unsaved workers to work without pay the past two or three weeks trying to get the church enclosed before winter. So, you can see the need is great! These men must be paid, and the supply houses must be paid. This certainly is a work of heroic faith and sacrifice on the part of this minister and his wife. If some of our people and churches want to do some real missionary work, do not look farther. This is a great opportunity, a project that God has blessed thus far, and we feel that He will touch hearts to see that it is completed. Donations of small amounts from churches or Sunday Schools will not be despised; in fact, if enough people catch the vision, we can do great things on the home front as we have by working together for the foreign field. Anyone sending in money will be sent a receipt for all donations. Brother Martin informs us that this church will perhaps not cost over \$12,000, and it is 36 x 56 feet, a nice brick church. This is a small amount for what the Church of God is getting in return. This, of course, is possible because of the personal sac-

rifice Brother Martin is making, and the discounts he has received. We thank you in advance for any and all considerations. Send donations to the Reverend Thesal Martin, 502 N. Warren, Big Rapids, Michigan.—Rev. M. L. Lowe, Pastor
Big Rapids, Michigan

Six Saved in Morning Service

WHEATLAND, Wyo.—December 7 was a wonderful day for our new church here in Wheatland. Our Sunday School is growing. For the past two Sundays we have had 43 in attendance. Today 6 were saved in the morning service. Though our church is just one year old the Lord has blessed so much in such a short time. We have a nice stucco church building on the main street of the town with Sunday School rooms in the basement. Our church has hardwood floors and lovely seats, a nice piano and a wool rug on the platform. We praise the Lord for our pastor and overseer, Brother C. W. Batson, and his talented family who labor so hard to make the work prosper. When you pray remember the lost souls in Wyoming. I am glad the Church of God came my way.
—Bert Baker, clerk

Branford Has Home-coming Day

BRANFORD, Fla.—It was the blessed privilege of the Church of God at Branford, Florida, to welcome back the Reverend and Mrs. R. P. Johnson, one of the first couples to pastor the church, on Home-coming Day, December 1. Brother Johnson has served long and faithfully in many capacities in the Church of God, including that of assistant general overseer.

In his messages, Brother Johnson reviewed the history of the church, which was originally housed in a rough, unpainted wooden tabernacle, but now is in a fine concrete block building. He told how he and Sister Johnson were saved, sanctified and filled with the Holy Ghost under the preaching of E. W. Williams in a tent revival here in 1916. God's anointing was upon Sister Johnson as she related the persecutions and blessings of those early times.

An offering of \$530 was received to pay off the church indebtedness. With thankful hearts, the people praised God for His faithfulness as they realized that now the mortgage note could be burned. After an abundant dinner, an afternoon of special singing was conducted by Brother R. P. Williams.

Brother Johnson's evening message blessed those who heard it. We all felt that December 1 was a red-letter day in the history of the Branford Church.

—Willie G. Odum, pastor

DETROIT DISTRICT HAS WATCH-NIGHT SERVICE

DETROIT, Mich.—In spite of the rain and snow and the prediction of freezing temperatures, the large parking lot of the Church of God Tabernacle in Detroit, Michigan, filled rapidly as the eight o'clock hour drew near on New Year's Eve. The choir loft was filled to capacity, and the large auditorium was comfortably filled with about 800 persons as the service began with Spirit-filled singing.

All of the churches on the Detroit district (most of them lively new churches organized by our district superintendent, Brother L. Luther Turner) cooperated to the fullest extent in a district-wide watch-night service on the Detroit district. The Spirit of the Lord could be felt from the first song, and grew sweeter as the service progressed. There was special singing by those of representative churches, and a marvelous sermon by our good state superintendent, Brother C. R. Spain. It seemed he was especially anointed for this occasion as he brought to us the Word of God and a renewed challenge to Christian service in the coming year.

After the sermon a deeply moving film "Angel in Ebony" was shown, which left the entire congregation in humble tears of consecration. Following this was a very impressive observance of the Lord's Supper by candlelight, in which a large percentage of the congregation participated. Each part of the service seemed to move one to deeper and deeper consecration. Then there was the washing of the saints' feet, in which many participated for the first time, and the Lord graciously blessed in this obedience to His command.

Midnight found the saints in earnest prayer, and after praying the new year in, a light-of-the-world testimony service was held, and everyone from young children to aged veterans in the church expressed new desires to work for the Lord more than ever before.

We deeply appreciate all of the work and planning of our fine district superintendent for this service, as well as the wonderful spirit of cooperation and assistance in the service by every pastor on the Detroit district. Our state superintendent remarked that the attendance was the largest he had ever seen at a watch-night service, and we are thanking God for the great things He has done for us already, and for what we know He will yet do for us in this area.

—Ruth Roberts
Detroit District
Secretary-Treasurer

family devotions Christian Essentials

MRS. CHARLES W. CONN, Cleveland, Tennessee

Memory verse: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matthew 6:33.

Monday, February 17

Scripture, Matthew 6:25-34

Our heavenly Father understands our material and temporal needs and graciously promises to supply those needs (Philippians 4:19). Yet, the Scripture constantly expresses the necessity of putting God first in every part of our lives. Our spiritual and eternal needs are of such primary importance that when they are properly considered and met, God will take care of all that remains.

Pray that you will love God and desire His will above everything in this life.

— — —

Tuesday, February 18

Scripture, Joshua 1:8

"But his delight is in the law of the Lord; and in his law doth he meditate day and night," Psalm 1:2. To put God first there must be a constant study of His Word. In the Bible is revealed God's dealings with man, His plan for all ages and His will for every individual life. Bible study is necessary that we might know God and His will, that we might grow in grace and faith, and that we might be effective workmen.

Pray for a greater desire for and understanding of the Word.

— — —

Wednesday, February 19

Scripture, Luke 18:1-8

Samuel Coleridge said, "The act of praying is the very highest energy of which the human mind is capable."

The Scripture is filled with admonitions to pray. We are commanded to pray always, to continue instant in prayer, to pray without ceasing, to pray fervently and effectually! John Wesley said, "God does nothing but in answer to prayer."

Pray that the Lord will give us the spirit of prayer.

Thursday, February 20

Scripture, Proverbs 3:1-8

"In all thy ways acknowledge him, and he shall direct thy paths." What a blessed assurance it is to know that by serving God and acknowledging Him we can be sure of divine guidance in all our ways. God has the perfect plan for every life and the greatest fulfillment and happiness can be found only in that plan. David said, "The steps of a good man are ordered by the Lord." What a wonderful consolation we have in uncertain times!

Pray that God will help us to follow Him closely always.

— — —

Friday, February 21

Scripture, Proverbs 3:9; Malachi 3:10

Christian stewardship is generally accepted as a requisite of holy living. Consistent devotion of time, talent and material means to the glory of God is one of the truest manifestations of a Spirit-filled life. The very essence of consecration is that we give God the very first and best of all that we are and all that we possess. Scriptural tithing and giving are a part of good stewardship.

Pray for a complete consecration of our entire self and means to God.

— — —

Saturday, February 22

Scripture, Ephesians 5:1-16

"Redeeming the time because the days are evil." In this day of tension, hurry and distracting influences, it is necessary to emphasize the importance of using our time responsibly. Since time is an asset that can be used for eternal good, we must give account to God for the way we spend each year, month, week, day or hour. Rest and recreation are necessary, but habitual wastefulness of time in a constant round of careless or frivolous activities is not pleasing to God. A worthy eternity can be secured only by the proper use of time.

Pray that each might "redeem the time."

EDITORIAL

(Continued from page 3)

sake. The world is filled with people who are void of human sympathy and understanding, who are incapable of caring when others are made to suffer inconvenience and harm. The Spirit of Christ, however, does not permit a spirit like this. It is said of Jesus, "For we have not an high priest which cannot be touched with the feeling of our infirmities" (Hebrews 4:15). When the Spirit of Christ abides in us it will create a similar nature in us.

Because we have the glorious promises contained in God's Word, we should heed the admonition of Paul to cleanse ourselves from all filthiness of the flesh and spirit. Everything about us that is not like Him should be purged away posthaste. More than anything in the world we need to have the Spirit of Christ in us. This means more than a testimony, or a sermon, or a song, but a life of holiness. Is your spirit like that of Christ? Is your life patterned after His? Are the elements of His holiness found in you? Are the fruits of the Spirit evident in you? Where is love? And joy? And peace? And longsuffering? And gentleness? And goodness? And faith? And meekness? And temperance? The only Christian life is the spiritual life, imparted by the Holy Spirit, whereby our spirits are made like His. If we would be spiritual then we must be like Him.

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